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*The Bloody Principles of Popery,
offered to the Consideration of
every English Protestant:*

I N A
SERMON

Preach'd before the
Mayor and Aldermen

O. F
LINCOLN,
Nov. 5. 1720.

Printed at the Request of some private Friends.

By JOHN DISNEY,
Rector of Kirkby super Baine, in the County
of Lincoln.

L O N D O N:

Printed and Sold by J. Downing, in Bartholomew-
Close, near West-Smithfield, 1721.





T O T H E
Most Reverend Father in GOD,
W I L L I A M,

Lord Archbishop of
C A N T E R B U R Y,

Primate and Metropolitan of all
England, and one of the Lords of His Ma-
jesty's most Honourable Privy Council.

May it please your Grace,



THE following Sermon is
upon an Argument, which
requires exact *Truth*, as well
as an *honest Meaning* to de-
fend it: On both these Accounts I
beg your Grace's Patronage, as I am
sure you are a proper Judge of both.

As to the *Truth* of what I charge
upon the Principles and Practices of
Popery; your Grace is so well versed
in the Authentick Acts, the Canon-
Law and Councils of that Church;

and knows so well how *suitable* their Behaviour has been to the Maxims drawn from thence, whenever they have had room to shew themselves; that I do with Chearfulness submit to your Grace's Censure, whether I have done their Religion any Injustice. And if I *have not*, I'm sure you will judge it very requisite, that the common Body of Protestants in these Kingdoms should be given to understand, what dangerous Enemies too many of them look so kindly upon.

There was a time, my Lord, (which your Grace's most learned and useful Writings against Popery, with those of other great Divines, did very signally distinguish, and very seasonably enlighten;) when the People had Apprehensions, such as became them, both of the *Errors in Doctrine*, the bloody and insolent *Spirit* of the Church of *Rome*, and the Necessity of losing our Civil Liberties to make Way for its Establishment. But thirty Years Safety

ty since the Revolution, has so far worn out these Impressions, and the Papists have all the while so artfully managed our *English Good Nature* against our *English Good Sense* and *Experience*, that the pernicious Principles of Popery are *forgot* amongst abundance of us; and the Persons and Interests of those that profess it, or that are kindly affected towards it, favoured with a very visible *Partiality*, even in *some* Courts of Justice, as well as in private Conversation.

It is not hard to imagine what this too tender Notion of Popery and Papists may *end in* upon Occasion. And yet I am far from aiming in any thing I preach or say, to stir up a Spirit of *Persecution* against them: but I would have them better known by us than to be either *trusted* or *caressed*, that they may not impose upon us till they have an Opportunity to *undo* us. And therefore, I thought it concerned me, on such a proper Day for it, to represent
them

them what they really are; that Protestants who incline to favour them may be undeceived, and expect *no more Christianity in them, and no better Usage from them,* than they are like to find.

I do most heartily wish Your Grace may long remain an Ornament to that important Station you are in, to the *Glory* as well as *Benefit* of our established Church; that his Majesty may long enjoy the Prudence and Temper of your Counsels; and your self all that Health and worldly Happiness which the Providence of God sees best for you. And with these good Wishes I beg Leave to subscribe my self,

My LORD,

Your Grace's

Most dutiful Son, and

most humble Servant,

12 MR 58

Lincoln, Dec.
12. 1720.

John Disney.



ACTS XXIII. 12.

And when it was Day, certain of the Jews banded together, and bound themselves under a Curse, saying, that they would neither eat nor drink till they had killed Paul.



WE have here, and in the following Verses, an Account of a bloody and villanous Conspiracy against St. Paul. It is not indeed in *all* Particulars parallel to that hellish Treason, for our Deliverance from which we have now been praising God; and which (except the Crucifixion of our Saviour, the greatest Wickedness that ever was committed upon Earth) has nothing that comes *near* to *equal* it, in any History, ancient or modern, sacred or civil, so far as *my* Reading
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carries me: But there are *some Circumstances*, however, in this Plot against St. Paul, which lead me to make Use of the Text that relates it upon this Occasion.

The Story, as recorded in the *Acts of the Apostles*, is thus. St. Paul being commissioned by Christ to preach the Gospel to the *Gentile* or *Heathen* Nations, as well as to the *Jews*, discharged his Office accordingly; and by the same Authority instructed them, that the Law of *Moses* was abolished by the Death of Christ; and therefore Christians were neither bound to Circumcision, nor Sacrifices, nor the other Ceremonial Observances of that Law. Now the *Jews*, exceedingly proud of their Descent from *Abraham*, and the Covenant which God had made with Him, and with his Seed, had the Vanity to think, that *themselves*, not only *had been* in Times past, but always *were* to be the only true Church; excluding all Gentiles from the Favour of God, except such of them as would embrace the Law of *Moses*, which *their* blind Zeal made them fancy was an eternal Law, obliging to the End of the World. Enflamed against St. Paul upon such Accounts as these, they raised a Mob upon him when he came to *Jerusalem*; and thought (like furious Bigots) they should have done God good Service, if they could have killed him (as they endeavoured) *then*. But being rescued out of their



their Hands by the *Roman* Garrison, he was brought the next Day before the Great Council of the *Jews* to be examined : and having made his Defence there, and a new Tumult arising, the Captain of the Guard rescued him a *Second* Time, and preserved him in safe Custody. Impatient of this Disappointment, (for nothing but his Blood would satisfy them) above Forty Persons conspired together, and bound themselves under a Curse, that they would neither eat nor drink till they had killed him ; and acquainting the chief Priests and Elders (the Heads of their Church) with this bloody Vow, it was approved by them ; and the Matter so contrived, that the Chief Priests should send to have him *again* brought before them, to be re-examined ; and in the Way as he should be coming, these Villains were to set upon him and murder him. But it pleased God, that a Youth, who was *St. Paul's* Sister's Son, overheard their Design, and discovered it presently to his Uncle, and to the Chief Captain, or Commandant of the Castle, who took Care to convey him away by Night, with a strong Guard, to *Cesarea*, and so defeated their wicked Expectations.

In this Story, 'tis worth our while to observe,

(1.) That the Conspiracy against *St. Paul* proceeded from a blind Zeal for Religion ;

at least for the *Outside* of it, the Ceremonies of the Law of *Moses*, and the Honour of the *Jewish Church*. The like Principle moved the wicked Conspirators in the Treason of this Day. They were exceedingly zealous for the Ceremonies and Doctrines of Popery, the Authority of the Bishop of Rome, and the Honour and Interest of that Church: and upon this Foot, stript themselves so far of the *common Tenderneſs of human Nature*, and forgot so far that *Charity* which is the Spirit of *all Religion*, as to design the Murder of a Protestant King, and his whole Parliament with him, to make way for the Re-establishment of Popery in these Nations. Religion is *in its self*, the best Cause in the World; and Zeal for it, a most worthy Affection: but when the Religion contended for, is not of God's appointing, (as that of the Jews *no longer was*, when Christ had put an End to their Legal Observances by his Death; and that of the Papists at this Day as certainly *never was*, being either not countenanced by the Scriptures, or directly contrary thereto;) I say, when *such* a Religion (or *Will-worship* rather) is contended for, the Zeal, being placed on a wrong Object, is but a blind and headstrong *Error*, a riding full-speed out of the Way, a Zeal without Knowledge, or an ignorant *Fury* rather than a Zeal. And whether the Religion contended for, be a

true

true Religion, or not; when Zeal runs into such Methods to promote it, as God abhors, and all true Religion condemns, (such as Murders, Treasons, and the like) that Zeal is a downright *Madness*, or at best a gross *Absurdity*: for cutting the Throat of *Charity* to propagate *Religion*, is *serving the Devil for God's Sake*; or thinking to do God an Honour, by breaking his Commandments. Christ has made *Charity* the distinguishing *Badge* and *Character* of his Religion: and, therefore, such deluded Christians as are possessed with the fierce and bloody Spirit of Popery, we may well reproach, as *He* did his two Disciples, who would have called for Fire from Heaven upon the *Samaritans*; *Ye know not what Manner of Spirit ye are of; for the Son of Man is not come to destroy Mens Lives, but to save them*, Luke ix. 55, 56.

(2.) Let it be well observed, that the Apostle suffered all this Hatred and Persecution, under the Notion of an *Heretick*. The obstinate unbelieving Jews, who stuck close to their Mosaic Rites and Ceremonies, and to the Traditions of their own Church, rejecting Christ, look'd upon all Christians as *Hereticks*, (whether Jews or Gentiles by Birth) and persecuted their Religion as an *Heresie*. So St. Paul himself informs us, *Acts* xxiv. 14. in his Defence before the *Roman* Governour, on Occasion of these
very

very Tumults raised against him : *After the Way which They call Heresie, so worship I the God of my Fathers; believing all Things which are written in the Law and the Prophets.* Now, to compare this with the present Case; it is notoriously known, that the Church of *Rome* accounts the *Protestant Doctrine* Heresie, and all that profess it Hereticks : and for much the same Reason for which the *Jews* esteemed *St. Paul* and all other *Christians* Hereticks; because the *Protestants* now, as those *Christians* then did, stick close to the *Word of God*, as their only Rule of Faith, and will not admit of *their* idle (and sometimes blasphemous) Traditions, nor be enslaved to *their* superstitious Observances; but embrace Religion in a purer Dress, and in a clearer Light. It is under this false Notion of Hereticks, that we are every Year excommunicated at *Rome*; and upon the Credit of these Curses it is, that *Papists* not only think it lawful, but account it a meritorious Act (as I shall shew by and by) to destroy us, when they have Power and Opportunity so to do. To this was owing the desperate Villany of this Day, and a thousand other Barbarities, Murders by Wholesale and Retail, with which the Spirit of Popery stands justly charged for many Ages together; all which were dignified with the Name of *Zeal against Hereticks.*

(3.) Let

(3.) Let it be observed, that this Conspiracy against the Apostle, was *not* merely and only the Design of a few *private* Bigots; but their *Chief Priests* and *Elders*, the *Heads* of their *Church*, and *Guides* of their *Consciences*, were consulted in it; and *they* approved and encouraged it; as appears by *ver. 14, 15.* of this Chapter, compared with *ver. 20, 21.* There is no Room to doubt, that these *Gunpowder* Traitors discovered their Design to (if they were not originally *put upon it* by) their spiritual Guides and Superiors; and perhaps they had the Encouragement and Blessing of *the Pope himself* to their intended Villany. And that I may not seem uncharitable in this, we know from History (*a*), that *Greg. XIII.* encouraged *Parry* to murder *Q. Elizabeth* in 1584. And his Successor *Sixtus V.* having declared *Hen. III.* of *France* an Heretick, and deprived of his Royalty, has also left behind him a memorable Speech (*b*) in the College of Cardinals at *Rome*, wherein he highly extols the Fact of that wicked Monk that murdered him, in 1580; comparing the Traitor to *Eleazar* in the *Maccabees*, and to *Judith*, for his Zeal against the Church's

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(*b*) See the Speech at large, in *Fowles's Hist. of Rom. Treasons*, p. 413, &c.

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Enemies. And if succeeding Popes *did* give as much Encouragement in the Case of K. James I. which we are now speaking of, you see it would have been *no new Thing* for the Bishops of *Rome* to sanctifie Murder and Treason, when they served to the Interests of that Church. We are told (a), Sir *Edmund Baynham* was sent by the Conspirators to P. *Paul V.* some Months before this Plot was to be executed, to *acquaint* him with it. Had this Pope *frowned* upon it, they durst not have gone on: but whether *He* encouraged it or not, the *Jesuits* did; for several of them were very active in it; and the *Provincial* (or *Principal*) of their Order here in *England*, *Garnet*, most deservedly suffered for it; and so far *the whole Body* of the *Jesuits* own'd the Treason, that *Garnet* was honoured (b) by them as a *Martyr*, and his Name inserted in red Letters in their Calendar.

(4.) Observe, that the dangerous Conspiracy against *St. Paul*, however secretly contrived, and framed with all humane Probability of Success, was, through the good Pro-

(a) *Speed's Chronicle*, p. 1229. *Fowlis's Hist. of Rom. Treas.* p. 509, 513. This Author says he was sent to *Pius V.* but *Pius* had been dead many Years before; and *Paul V.* was then Pope, having taken the Chair in *May* 1605.

(b) *Fowlis*, p. 520. Bp. *Barlow's Popish Principles*, &c. p. 129, 158.

Providence of God, by a remarkable Accident, discovered and disappointed, when it was ready for Execution *the Day following*. For the Apostle's Nephew came to tell it to the Chief Captain, at the very Instant when a Deputation from the *Jewish* Council were attending at the Castle, to get a Promise that he should be brought down to them the next Day, according to their wicked Contrivance, to murder him as he came. See *ver. 21.* of this Chapter.

By a like merciful Providence of God, (which has especially concerned its self in the Protection of religious Kings and States, professing his holy and eternal Truth, from the wicked Conspiracies and malicious Practices of all the Enemies thereof; and in *no* Nation has this appeared more frequently than in *England*;) the *Gunpowder Treason* also was *effectually* discovered *but the very Night before* it should have been executed. I need not trouble you with the *Manner* of the Discovery, it is so very well known: but we are met here this Day, by Public Authority, to bless God that it *was* discovered and prevented.

I have now shewn you wherein both these Plots agree; *that* against the great Preacher, and *this* against the great Defenders of our Faith: I should next shew you wherein they *differ*. And to avoid being tedious, I shall instance only in *one* Point
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of Difference between them; but 'tis a very material one. The Conspiracy against *St. Paul*, tho' a most bloody, vile, and barbarous Conspiracy, against an innocent, an excellent Person, an eminent Apostle of Christ, was yet a Conspiracy against the Life *but of one single Man*: but the Traitors of *this Day* would not be so contented. The Murder of *one Man*, tho' he had been an Apostle, or a Sovereign Prince, was but an inconsiderable *puny* Wickedness with *them*; *they* aim'd at a more *extensive* Horror, six or seven hundred Murders at a Blow. A Sovereign Prince, his Queen, the Prince Royal, all the Protestant Nobility and Bishops of his Kingdom, and the Flower of his Gentry, representing the Commons, in Parliament; all to be blown up at once, torn Limb from Limb, shot up into the Air, and scattered about the Streets, or buried in the Ruins of the House they sat in; was an Undertaking *great* in Villany; *becoming* the Malice of Hell, the Subtilty of *Jesuits*, and the Cruelty of *Rome*. With Regard to *this* Circumstance, we may truly say, the World had never seen, or heard, or (I believe) so much as *thought of* such a monstrous Project of Iniquity before.

Give me Leave now to make some farther Observations; more general, relating to the Church of *Rome*, and to the Spirit of Popery;

perty; as well as more particular ones, by Way of Application to our selves. And,

I. Let me observe to you, that Assassinations, Treasons, and Massacres, have all along been the *usual* Practice of that Church, for rooting out the Protestant Religion, which *they* call Heresie. To pass by the Murder of *Hen. III.* and *Hen. IV.* two Kings of *France* successively; who, tho' themselves Papists in Profession, were barbarously stabb'd by Popish Assassins, because they were suspected of favouring the Protestants too much, and were not willing to go all the Lengths the Popish Faction of those Days suggested in the Persecution of them. Tho' we should pass by *this*, I say, we ought not to forget the barbarous *Massacre of the Protestants* in that Kingdom, under *Charles IX.* when, in the Compass of one Night, or two or three Days at most, above *thirty* or *forty thousand* Protestants were suddenly and inhumanely murdered in cool Blood by the Papists, on Account of their Religion only. If we look nearer Home, how many Rebellions did that traiterous Party raise against our *Hen. VIII.* for throwing off the Pope's Supremacy; and against *Edw. VI.* for promoting the Protestant Religion! How many villanous Designs did they form (tho' God was pleased to blast them all) against the Life of *Q. Elizabeth* on the same Ac-

count ! Our Histories are *full* of these Things, and they ought never to be forgotten : and indeed the Papists take Care they *shall not*. For almost in every Reign they have been repeating the like vile Endeavours. In the Reign of K. *James I.* this Gunpowder Treason, and in that of K. *Charles I.* the Massacre of above a *hundred thousand* Protestants in *Ireland*, (without any Provocation or Pretence but the Destruction of Hereticks, and promoting the Cause of Popery) puts us loudly in Remembrance of them. King *Charles II.* *favoured* them ; yet he could hardly escape their Rage ; and there are those who think he died by Poyson at last, and by *their* Contrivance, to make Way for *the other* (and the greater) *Hope of Rome*, their Darling *James II.* who was professedly of their own Religion. *This* Prince proceeded openly in their Cause ; but drove on so fast, through their overhasty and impetuous Counsels, that he ruined it ; and the late happy Revolution, to which we owe our Deliverance from him, is what the Authority of the Nation calls us also to commemorate this Day. But when K. *William*, that most excellent Prince, of glorious and immortal Memory, was settled on the Throne, and under Him *the Protestant Church of England* once more in a flourishing and safe Condition, the Indignation of the Popish Party could not bear it ; the old Trade of

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Murder was to be revived; and accordingly a Plot was formed against his Life; but happily discovered still and disappointed. During *the late Queen's* Reign, they seemed content *without* Assassination Plots; for they were busied another Way: in sily possessing People with a *favourable Notion* of Popery and Papists, and inflaming them as much as possible against their *Fellow-Protestants*; sowing *Factions* and *Divisions* in the Kingdom; and preparing those whom they could impose upon, with tender Thoughts of the Right of their young Master abroad, whom they lived in full Hopes of bringing in, together with their own Religion, by the Power of *France*. and the Treachery of some amongst our selves, whenever the Queen should die: And they were willing to let her die in Peace, as she had no Son to take the Crown up after her; expecting to carry their Point by a more plausible and more effectual After-game. The Providence of God was pleased to blast them, however, in *this* Project too. And tho' they have not appeared in K. GEORGE's Reign, otherwise than in promoting Discontents, seditious Tumults, and one open Rebellion, which was quickly crushed, we know not what *other* Mischiefs they may have in Store, nor what Designs against his *Person* their
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desperate Cause may yet excite them to. I pray God preserve him from them. For,

II. Observe, that such bloody Practices are not only *usual* with them, but authorized by the very *Principles of Religion* in the Church of *Rome*. What I shall say upon this Head, shall not be from the *private Writers* of their Church, of what Note or Eminence soever: But from the Authority of their *Popes*, in their most solemn Decrees and Declarations; and from their *Canon-Law* and *General Councils*, which being approved and confirmed by divers of their *Popes*, are to be esteemed *authentick Acts* of their Religion. And surely they must be so, when the Authority of them is so strongly subscribed to in their very *Creed*. For as *P. Pius IV.* has establish'd the Form of their *Creed*, which all their Clergy, and the Heads of their monastick Orders, are solemnly sworn to believe, profess, and teach to all under their Care: One Article runs thus; (a) *Item, All other Matters delivered, defined,*
and

(a) *Cetera item omnia à sacris Canonibus & oecumenicis conciliis, ac præcipuè à sacrosanctà Tridentinà Synodo, tradita, definita, & declarata, indubitanter recipio atque profiteor. — Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, &c. à meis subditis, vel illis quorum Cura ad me in munere meo spectabit, teneri, doceri, & prædicari, quantum in me erit, curaturum, Ego, idem N. Spondeo, voveo,*

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and declared by the sacred Canons, and general Councils, I do without Scruple receive and profess. And three or four Lines after this, with the foregoing Articles of that Creed, are declared to be the true Catholick Faith, without which no Man can be saved. Now then let us see how far these Authorities will lead us in the present Case. And,

(1.) Let it be observed, that the Protestant Doctrines being condemned by the Council of Trent as Heresy, a solemn Curse or Anathema is expressly denounced therewith, against all that shall profess or hold such Doctrines; and at the Conclusion of the said Council, the Curse is again repeated (b) against all Hereticks. Now as Protestants of every kind are declared Hereticks, they are all excommunicated, whether Princes or Subjects. P. Paul IV. did this in general Terms, in a Bull of his, (c) which bears Date 1559. wherein he excommunicates, not only all who at that time were Hereticks; but such as should be

voveo, &c. [Bulla P. Pii IV. *Injunctum nobis*. 1564. vid. Cherubini Bullarium, Tom. II. p. 97, 98. & Chiffletii Canones Conc. Trident. in Append. p. 44.]

The same is required also, in general Terms, by the Council of Trent, Sess. 24. c. 12. [p. 268. Edit. Chiffletii.]

(b) Sess. 25. in Acclamationibus Patrum, p. 348. Chiffletii Edit.

(c) Cherubini Bullarium, Tom. I. p. 602. Pauli IV. Const. 19. Cum ex Apostolatus, S. 2, 5.

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be so *in time to come*. But this was too slighty Work in Matters of such Consequence: succeeding Popes thought fit to be more particular, and to *name* the *Lutherans*, *Calvinists*, *Hugonots*, and others, in their Bulls of *Cæna Domini*, (d) (as they are called) which are every Year, about *Easter*, solemnly repeated and published at *Rome*; that the Excommunication of Protestants, and the Curse that is sent along with it, may be notoriously *known*, and *taken Notice of* by all that are of the Popish Communion.

Observe

(d) We have several of these Bulls of *Cæna Domini*, in *Cherubinus's* Collection: And in this Form they run: "Excommunicamus. & anathematizamus, ex parte Dei Omnipotentis, &c. Auctoritate quoque beatorum Apostolorum Petri & Pauli, ac nostrâ quoscumq; *Hussitas*, "*Wichlephistas*, *Lutheranos*, *Zwinglianos*, *Calvinistas*, *Ugonottos*, " &c. — ac omnes & singulos alios Hæreticos, quocumque "*nomine* censeantur, & cujuscumque *sectæ* existant; ac eis "*credentes*, eorumque Receptatores, fautores, &c. Bulla *Cænæ Domini* Pauli V. (Const. 63 *Pastoralis*, §. 1.) A. D. 1610. apud *Cherubinum*, Tom. III. p. 183. As before, with the Variation of a very few Words, in that of *Greg. XIII.* Const. 81. *Consueverunt*. §. 1. A. D. 1583. *Cherub.* Tom. II. p. 349. And after, in the Bull of *Urban VIII.* Const. 62. *Pastoralis*, §. 1. A. D. 1627. (in the very same Words with that of *Paul V.* abovesaid,) *Cherubin.* Tom. IV. p. 76. [Edit. 1638.] And the same does *Bp. Barlow* give us, from a later Edit. of *Cherubinus*, Tom. IV. p. 528. in the Bull of *Clem. X.* Const. 34. A. D. 1671. And that this Excommunication is every Year customarily published afresh at *Rome*; if any deny it, I refer them (beside modern Authors and Travellers) to the Preamble of each of those Bulls of *Paul V.* *Greg. XIII.* and *Urban VIII.* and to *Cherubinus's* Rubrick upon them, especially on the first of these.

Observe then, in the next Place,

(2.) What follows upon this. Their Canon-Law, by a Constitution of P. Urban II. determines it to be *no Murder to kill (e)* an excommunicate Person, out of Zeal for the Church. Nor do they only hold it *lawful*, thus to kill Hereticks, (whether Kings or Subjects;) but they are *encouraged* so to do, by the same Canon-Law, and their great *Lateran* Council under P. *Innocent* III. For Catholicks, who take upon them the Cross, (*i. e.* who list themselves Voluntiers in the Service, for such bloody Work,) to root out Hereticks and destroy them, are to enjoy the same Indulgences, or Privileges from the Church (*f*), as those who went Vo-
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(e) *Caus. 23. q. 5. c. 47. Excommunicatorum.* — *Non enim eos Homicidas arbitramur, quos adversus Excommunicatos Zelo Catholica Matris ardentes, aliquos eorum trucidasse contigerit.* But however, it assigns some Penance (the Priest, I suppose, may make it as light as he will,) *ne ejusdem Matris Ecclesie Disciplina deferatur*; and to reconcile God to them, *si forte quid Duplicitatis, pro humanâ fragilitate, in eodem flagitio incurrerint.* *Duplicitas*, the Gloss interprets *mortal Sin*; and that mortal Sin we may suppose to be something of *personal Malice* intermixed with their Zeal for the Church. And tho' *Flagitium* seems to be a strong Word, the Gloss takes care to interpret it, *Quod aliàs [i. e. if it were not of an excommunicate Person, or not out of Zeal for the Church,] esset Flagitium.*

(f) *Conc. Lateran. IV. (A. D. 1215.) Can. 3.* *Catholici qui Crucis assumpto charactere, ad Hæreticorum exterminium se accinxerint, illà gaudeant Indulgentiâ, illoq; sancto Privilegio sint muniti, quod accedentibus in Terræ sanctæ subsidium conceditur.* [*Labbei Concilia, Tom. XL. Part 1. Col. 149.*]

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 luntiers to recover the Holy Land from the Turks. Now these Indulgences or Privileges were, the Promise of Heaven, and the Rewards of eternal Life, (g) if they should die in the Service. And P. Innocent III. beside the Pardon of all their Sins, adds generously, of his own Accord, (h) a more eminent and higher Degree of Glory than others, at the Resurrection of the Just.

And that such Encouragements are not confined to those that raise open War against Hereticks, and the Favourers of them; but extend also to the private Murderers of such (pretended) Hereticks; appears by the like Encouragements from P. Greg. XIII. (in Card. Como's Letter) to Parry, (i) when he had undertaken to murder Q. Elizabeth; that Pope granting him plenary Indulgence, and Remission of all his

(g) Caus. 23. q. 5. c. 46. *Omnium*. & q. 8. c. 9. *Omnium*. *timore*.

(h) Bulla P. Innoc. III. dat. Laterani, 19. Kal. Jan. 1215. §. 17. — *Et in retributione justorum, salutis eterne pollicemur Augmentum.* [Cherubin. Tom. I. p. 78.]

(i) Card. Como's Letter to Parry. — "And that you may be the more assisted by that good Spirit which hath moved you thereunto, His Holiness grants unto you his Blessing, plenary Indulgence, and Remission of all your Sins, &c. — assuring you, that beside the Merit, which you shall receive for so doing, in Heaven; His Holiness will farther make himself Debtor, to acknowledge, &c. Dated. Jan. 30. 1584. Fowlis's Hist. of Romish Treasons, p. 339. has the whole Letter, both in Italian and English.

his Sins, and putting him in mind of a **MERIT** which he should be considered for in Heaven for so doing; not without a *Gratuity in present* too, for such a signal Service to the Church.

Well then, if (as I have shewn before) all Protestants, of what Rank soever, are, by the Pope's Authority and the Council of Trent, *curst* and *excommunicate*, under the Name of Hereticks; and if it be a Principle of *Religion* amongst Papists, to believe (as their Canon-Law expressly teaches them) that it is no Murder to *kill* Hereticks, or excommunicate Persons; and if to *encourage* them to this, the same Canon-Law and the *Lateran* Council promise them the *Pardon* all their *Sins*, and a *more than ordinary Degree of Glory in Heaven*: Is it not plain, that to kill a Protestant, (whether King, or Subject,) to serve the Cause of Popery, is held not only *lawful*, but *meritorious*, by the very Principles of the Popish Religion? which one would think were enough to make any Christian abhor it; and to make any prudent Man *distrustful* of the *Practices* of those that hold such Principles.

III. Therefore, give me leave to observe, that it is an *unaccountable* Madness in Protestants, to think favourably of a Religion

stained with such dangerous and detestable Principles. There are too many in the Communion of *the Church of England*, who seem to look with a very *indifferent* Eye upon Popery, as if this Religion were *partly* as good as our own: And such as these would probably, upon a Change of Times, when Fear or Interest step into the Balance, soon be brought to think it *better* than our own. They seem to be somewhat at a Loss, to pitch upon any thing in it *greatly* to be blamed; except perhaps the *Latin Prayers*: yet surely *Latin* Prayers are as good as any, to those that mind *no Prayers at all*. And perhaps the too great Power of the Popish *Priesthood* may not please them: but upon second Thoughts, a debauched ill Man can reconcile himself to that, for the sake of that delicate and easy way they have to sooth his Conscience, and to wipe off his Sins. I don't know, whether *Images* would fright them: *Pictures* would not; for some People can scarce be easy without them in our *Protestant Churches*. The Bible kept up from them in an *unknown Language*, they can hardly blame, that never care to read it in *their own*. But how smoothly soever such People may get over *these* Objections, they either know nothing of the Popish Religion, or have strangely forgot it, who are not frightened with the gross *Idolatry* of that Church, in
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Worshipping a *Wafer* for their God, and the monstrous Barbarism of *eating him* when they've done; or who are not *provoked* by this stupid Doctrine of Transubstantiation, so contrary to common Sense and Possibility; or that are not *nauseated* by the silly Superstitions and ridiculous Miracles, their Religion and their Books are stuffed with; or that abhor not the *Blasphemy* of their setting the Virgin *Mary* above our Saviour; and making the Pope's Decretals (*k*) of equal Authority with the written Word of God; or lastly, (to rake no farther into such an odious Heap,) that are not raised to a *Detestation* of those Treasons, Massacres, and Murders, which that Church has so often practised, and so very plainly encourages. This one last Article, well considered, might surely cure that *Tenderness*, with which many thoughtless Protestants favour them, as if they were a harmless, civil People, and no Danger at all to be apprehended from them. But is there really no Danger, from those who think it a *meritorious Act* to *cut our Throats*? — whose very *Religion* teaches them so to think? — And who have so often *practised accordingly* towards our Fellow-Protestants? Is it not exceeding Folly, to trust the smooth and plausible Carriage of People, when perhaps they *cannot* at present hurt

(*k*) Dist. 19. cap. 6. in *Canonicis*.

hurt us, who were always ready to do us mischief when they *could*, and by the Principles of their Religion *must* and *will* do it when they *can*? Assure your selves, that if ever their young Master (the Pretender) should prevail in *England*, all the Civility of the Papists towards you will be at an End: The Wolf will then throw aside his Sheeps cloathing, and tell you another Story. You must either take up their *Religion*, or lie at their *Mercy*; and as a *good* Man will never embrace the one, a *wise* Man will expect but little from the other. You must thank them then if they let you enjoy your *Lives*, and a poor Subsistence to support them; for Arbitrary Power will find *another* way to dispose of your *Riches*; their Catholic Cause may be in Danger, if they do not keep you low; and their Consciences may perhaps be burdened, if they don't entirely *destroy* and *root you out* when they are able.

Upon the whole, whosoever heartily loves *the Church of England* as it is by Law established, and designs to continue stedfast in the Profession of it, will be jealous of *every* thing a Papist shall insinuate, either with regard to Religion or Politicks. In Points of *Religion*, go to your Bible, and to some Protestant Minister, to see if those things be so. And in any thing which *they*, or their deluded *Protestant* Tools, (for such they have, too many of them in this Nation, who are
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doing the Papists Drudgery for them, blind-fold,) shall suggest against K. George's Title, Honour, or Government, or in Favour of their *Popish Pretender*, if you be wise, you will not believe them; but take it for certain, the Interest of Popery lies at the Bottom; which the one *designedly*, the other *undesignedly* (but both *Popish* and *Protestant Jacobite effectually*) is promoting all the while; and the Papists are *tricking*, and *imposing* both upon *you*, and upon their silly Agents among our selves, to set you against a most excellent, wise, and merciful Prince, who, with his Royal Issue that should reign after him, are, under God, the only Support of the Religion, Lives, and Liberties of all the Protestants in these Nations; and to make you *content* to let a *Popish* Prince come in upon you, and with him the Tyranny and Superstitions of *that* Religion, and the Opportunity they still thirst for, of *meriting Heaven by cutting your Throats* as soon as the Interest of *Rome* requires it.

IV. And Lastly, Consider how *thankful* we ought to be to God, who has not hitherto given us up into their Hands; but preserved us from time to time, almost by Miracle, both from their secret Conspiracies, and open Attempts against our Religion and Liberties. They have been
trying,

trying, by one Method or other, in every Reign since the Church of *England* was established on that Protestant Foot, that it is now, to overturn it: But notwithstanding all the Provocation of our Impieties, and the dangerous Madness of our Factions, the Lord has hitherto helped us. To pass by many Instances that might be named, this of the Gunpowder-Treason is a most remarkable one, of the timely Discovery of their *secret* Villanies; and the late glorious Revolution under King *William*, of the Disappointment of their *open* Endeavours. We are met to Day to bless God for our Deliverance in *both* these Instances; and with respect to *both* these signal Deliverances, we may say, as the Psalmist, *If the Lord had not been on our side when Men rose up against us, surely they had swallowed us up quick, the Grave had shut her Mouth upon us.* Our Religion must have sunk into a trifling, foolish, and wicked *Superstition*, to say the *best* of it: but who can bear the Thoughts of that *Idolatry* that would flow in along with it? — That hoodwinked Submission of Conscience and common Sense, that goes to make up an obedient Papist? — That furious, bloody, persecuting Spirit, which is the very Soul and Character of Antichrist? And what must have become of the *Civil Liberties* of *Englishmen*? Have we forgot the Imprisoning

prisoning of our Bishops, the Standing Army with Popish Officers, the pretended Regal Power of dispensing with Laws, and all the other Methods betwixt 84 and 89 to ruin us? And if ever God should in Judgment give us up again to a Popish Prince, may we not expect, that the *little Finger* of the pretended Son will be heavier than the *Loins* of his pretended Father? Indeed 'tis next to *impossible*, he should plant the Religion, which he *would* plant here, without first rooting up our *Civil Liberties*, and clearing the Ground of *them*. For as the Laws of *England* stand, a Papist cannot succeed: And therefore, if by Violence, or by our groundless and imprudent Discontents, a Papist *does* succeed, he *must* for his own Interest (and for the Interests of his Church he *will*) trample under Foot the Laws of *England*, and establish new ones at his Pleasure. An *English Parliament* will never comply to establish *Popery*: and if it won't, a Popish Prince will trouble himself no more with *English Parliaments*. Thanks be to God, this is not yet our Case; and may it never be so. He has often delivered us; even in spite of our own foolish, factious selves: But let us not provoke him any longer. Let us shew our Thankfulness for past Deliverances, by a Spirit of Peace, Charity, and Union, for the Time to
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come; that the Enemy may no more so artfully *play us against our selves* to ruin us. Let us unite in the most sincere and affectionate Praises to GOD, for the Mercy He has hitherto shewn us; in the most steady and dutiful *Loyalty* to our present most gracious *Church of England* Sovereign, K. GEORGE, and to his Family after him; and in an utter *Detestation* of that treacherous, bloody, and idolatrous Religion our Enemies would bring in among us. *This* is the proper way to shew our *Thankfulness*; and if we do *not* thus shew it, our own Ingratitude will open a ready Way to *destroy* us.

Now to God the Father, Son, and Holy Ghost, the ever blessed Deliverer of his Church, be all Honour and Glory, all Love, Trust, and thankful Obedience, for ever. *Amen.*

F I N I S.

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A D V E R T I S E M E N T.

THE World's Hatred of those that are not of the World, Explain'd and Prov'd in a Sermon preach'd in the Parish-Church of St. Botolph's Aldgate, London, Nov. 22. 1719. By John Disney, Rector of Kirkby super Baine in the County of Lincoln. Sold by J. Downing in Bartholomew-Close near West-Smithfield.

